Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Tur

Revealed in Makkah

The Virtues of Surat At-Tur

Malik narrated that Jubayr bin Mut`im said,

> "I heard the Prophet reciting Surah **At-Tur** while praying **Maghrib**. Surely, I have never heard a more beautiful voice or recitation than his recitation.''
>
> This Hadith is recorded in the Two Sahihs using a chain of narration that includes Malik.

Al-Bukhari recorded that Umm Salamah said,

> "I complained of being ill to the Messenger of Allah, and he said,
>
> طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَة
>
> Perform **Tawaf** (of the **Ka`bah**) behind the crowd, while you are riding.
>
> So, I performed **Tawaf** while the Messenger of Allah was praying beside the House, reciting **At-Tur**.''

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالطُّورِ

52:1 By the Tur,

وَكِتَـبٍ مُّسْطُورٍ

52:2 And the Book inscribed,

فِى رَقٍّ مَّنْشُورٍ

52:3 In parchment unrolled.

وَالْبَيْتِ الْمَعْمُورِ

52:4 And by Al-Bayt Al-Ma`mur.

وَالسَّقْفِ الْمَرْفُوعِ

52:5 And the roof raised high.

وَالْبَحْرِ الْمَسْجُورِ

52:6 And by the sea that is Masjur.

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

52:7 Verily, the torment of your Lord will surely come to pass.

مَّا لَهُ مِن دَافِعٍ

52:8 There is none that can avert it.

يَوْمَ تَمُورُ السَّمَآءُ مَوْراً

52:9 On the Day when Tamur the heaven Mawr,

وَتَسِيرُ الْجِبَالُ سَيْراً

52:10 And Tasir the mountains Sayr.

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

52:11 Then woe that Day to those who denied.

الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ

52:12 Those who were, in their falsehood, playing.

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

52:13 The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

52:14 This is the Fire which you used to deny.

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

52:15 Is this magic or do you not see?

اصْلَوْهَا فَاصْبِرُواْ أَوْ لاَ تَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

52:16 Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

Allah swears that the Coming of Torment is Near

Allah swears,

وَالطُّورِ (١)

By the **Tur**,

Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

At-Tur is the mount that has trees, similar to the mount where Allah spoke to Musa, while Musa was on it, and the mount on which Allah started the Prophethood of `Isa.

A mount that does not have trees is called **Jabal**, not **Tur**.

Allah said,

وَكِتَابٍ مَّسْطُورٍ (٢)

And by the Book inscribed,

it is said that it means **Al-Lawh Al-Mahfuz**, (the Preserved Table).

It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allah said,

فِي رَقٍّ مَّنشُورٍ (٣)

وَالْبَيْتِ الْمَعْمُورِ (٤)

In parchment unrolled. And by **Al-Bayt Al-Ma`mur**.

In the Two Sahihs it is confirmed that the Messenger of Allah said in the Hadith about **Al-Isra'**, after ascending to the seventh heaven:

ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِم

Then, I was taken to **Al-Bayt Al-Ma`mur**. It is visited every day by seventy thousand angels who will not come back to visit it again.

The angels worship Allah in Al-Bayt Al-Ma`mur and perform **Tawaf** around it just as the people of the earth perform **Tawaf** around the **Ka`bah**. **Al-Bayt Al-Ma`mur** is the **Ka`bah** of those who reside in the seventh heaven.

During the **Isra'** journey, the Prophet saw Ibrahim **Al-Khalil**, who was reclining with his back on **Al-Bayt Al-Ma`mur**. It was Ibrahim who built the **Ka`bah** on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma`mur** is parallel to the **Ka`bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called **Bayt Al-`Izzah**. And Allah knows best.

The statement of Allah the Exalted,

وَالسَّقْفِ الْمَرْفُوعِ (٥)

And by the roof raised high.

Sufyan Ath-Thawri, Shu`bah, and Abu Al-Ahwas, all narrated from Simak, from Khalid bin Ar`arah, from Ali bin Abi Talib:

"Meaning the heaven.''

Sufyan added, "Then `Ali recited,

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. (21:32)''

Similar was said by Mujahid, Qatadah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarir.

The statement of Allah the Exalted,

وَالْبَحْرِ الْمَسْجُورِ (٦)

And by the sea that is **Masjur**.

The majority say it refers to the oceans of the earth.

Masjur, means, the sea will be kindled with fire on the Day of Resurrection just as Allah said in another Ayah,

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas become as blazing fire. (81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area,

this was reported by Sa`id bin Al-Musayyib from Ali bin Abi Talib.

It was also reported from Ibn Abbas, and it is the view of Sa`id bin Jubayr, Mujahid, Abdullah bin Ubayd bin Umayr and others.

Qatadah said,

"**Masjur** is the `filled sea.'''

Ibn Jarir preferred this explanation saying, "The sea is not lit with fire now, so it is filled.''

Allah's statement;

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧)

Verily, the torment of your Lord will surely come to pass.

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allah stated in another Ayah;

مَا لَهُ مِن دَافِعٍ (٨)

There is none that can avert it.

indicating that when Allah decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya recorded that Jafar bin Zayd Al-`Abdi said,

"One night, in Al-Madinah, Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. Umar stood quietly, listening to his recitation; the man was reciting, وَالطُّورِ (By **At-Tur**), until he reached the Ayah,

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ - مَا لَهُ مِن دَافِعٍ -

(Verily, the torment of your Lord will surely come to pass. There is none that can avert it).

Umar said, `By the Lord of the **Ka`bah**, this is a true vow.' Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.''

May Allah be pleased with Umar.

Describing the Day of Torment, the Day of Resurrection

Allah said;

يَوْمَ تَمُورُ السَّمَاء مَوْرًا (٩)

On the Day when **Tamur** the heaven **Mawr,**

Ibn Abbas and Qatadah said:

"Shaking violently.''

Also from Ibn Abbas, "Split.''

Mujahid said: "Spin violently.''

Ad-Dahhak commented on the Ayah, saying,

"The earth will violently spin and move by the command of Allah, and its areas will violently move towards each other.''

This was preferred by Ibn Jarir, because of the meaning of the word, **Mawra**, which denotes meanings of spinning and shaking.

Allah said,

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

And **Tasir** the mountains will **Sayr**.

will fade away and become scattered particles of dust blown away by the wind,

فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾

Then woe that Day to those who denied,

woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them,

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

Those who were in their falsehood, playing.

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

يَوْمَ يُدَعُّونَ ...

The Day when they will be pushed down by force,

meaning, they will be violently driven and shoved,

... إِلَى نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

to the fire of Hell, with a horrible, forceful pushing.

Mujahid, Ash-Sha\`bi, Muhammad bin Ka\`b, Ad-Dahhak, As-Suddi and Ath-Thawri said that this Ayah means,

"They will be violently shoved into the Fire.''

Allah said,

هَذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ (١٤)

This is the Fire, which you used to deny.

meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

أَفَسِحْرٌ هَذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ (١٥)

اصْلَوْهَا ...

Is this magic or do you not see? Enter therein,

meaning, enter the Fire, `which will encircle you from every direction,'

... فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاء عَلَيْكُمْ ...

and whether you are patient of it or impatient of it, it is all the same.

`whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

... إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ (١٦)

You are only being requited for what you used to do.

and surely, Allah is never unjust with anyone. Most certainly, Allah recompenses each according to their deeds.

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ

52:17 Verily, those who have Taqwa will be in Gardens and Delight.

فَـكِهِينَ بِمَآ ءَاتَـهُمْ رَبُّهُمْ وَوَقَـهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

52:18 Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

كُلُواْ وَاشْرَبُوا۟ هَنِيئَاً بِمَا كُنتُمْ تَعْمَلُونَ

52:19 "Eat and drink with happiness because of what you used to do.''

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَـهُم بِحُورٍ عِينٍ

52:20 They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.

Description of the Destination of the Happy Ones

Allah the Exalted described the destination of the happy ones,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧)

Verily, those who have **Taqwa** will be in Gardens and Delight.

in contrast to the torment and punishment of the miserable;

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ ...

Enjoying in that which their Lord has bestowed on them,

meaning, enjoying the various types of delight that Allah has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

... وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨)

and (the fact that) their Lord saved them from the torment of the blazing Fire.

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined.

The statement of Allah the Exalted,

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ (١٩)

"Eat and drink with happiness because of what you used to do.''

is similar to another of His statements,

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الاٌّيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allah and a reward from Him.

Allah the Exalted said,

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ...

They will recline (with ease) on thrones **Masfufah**.

Ath-Thawri reported from Husayn, from Mujahid, from Ibn Abbas:

"Thrones in **howdahs**.''

And the meaning of, (**Masfufah**) is they will be facing each other,

عَلَى سُرُرٍ مُّتَقَـبِلِينَ

Facing one another on thrones. (37:44)

Allah said next,

... وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (٢٠)

And We shall marry them to **Hur** (fair females) with wide lovely eyes.

We made for them righteous spouses, beautiful wives from **Al-Hur Al-`Ayn**.

We mentioned the description of **Al-Hur Al-`Ayn** in several other places in this Tafsir, and therefore, it is not necessary to repeat their description here.

وَالَّذِينَ ءَامَنُواْ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ

52:21 And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهَينٌ

Every person is a pledge for that which he has earned.

وَأَمْدَدْنَـهُم بِفَـكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

52:22 And We shall provide them with fruit and meat such as they desire.

يَتَنَـزَعُونَ فِيهَا كَأْساً لاَّ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ

52:23 There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

52:24 And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

52:25 And some of them draw near to others, questioning.

قَالُواْ إِنَّا كُنَّا قَبْلُ فِى أَهْلِنَا مُشْفِقِينَ

52:26 Saying: "Aforetime, we were afraid in the midst of our families.''

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَـنَا عَذَابَ السَّمُومِ

52:27 "So Allah has been gracious to us, and has saved us from the torment of the Fire.''

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

52:28 "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.''

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

Allah the Exalted says,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ...

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents

by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

... أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ....

to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ath-Thawri reported that Ibn Abbas said,

"Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted.''

Ibn Abbas then recited this Ayah,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ...

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn Abbas.

Ibn Abi Hatim also recorded that Ibn Abbas commented on Allah's statement, وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ (And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring), saying,

"They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents

received for their good deeds will be reduced for them.''

Abdullah, son of Imam Ahmad, recorded that Ali said,

"Khadijah asked the Prophet about two of her children who died during the time of **Jahiliyyah**, and the Messenger of Allah said;

هُمَا فِي النَّار (They are both in the Fire).

When he saw sadness on her face, he said,

لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا

If you saw their dwelling place, you would hate them.

She said, `O Allah's Messenger! What about my children with you.'

He said, **فِي الْجَنَّة** (They are in Paradise).

The Messenger of Allah said,

إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّار

Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.

The Prophet then recited the Ayah,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ

And those who believe and whose offspring follow them in faith...''

Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah for them.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said,

إِنَّ اللهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هذِهِ؟

فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَك

Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?''

Allah will reply, "Through your son's invoking Me to forgive you.''

This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way.

However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- صَدَقَةٍ جَارِيَةٍ،
- أَوْ عِلْمٍ يُنْتَفَعُ بِهِ،
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَه

When the Son of Adam dies, his record of deeds will cease except in three cases:

- an ongoing charity,
- knowledge that people are benefiting from and
- a righteous son who invokes Allah for him.

Allah is Just with the Sinners

Allah the Exalted said,

... كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ (٢١)

Every person is a pledge for that which he has earned.

After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others, كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهِينٌ (Every person is a pledge for that which he has earned). Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring.

Allah the Exalted said,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

فِى جَنَّـتٍ يَتَسَآءَلُونَ

عَنِ الْمُجْرِمِينَ

Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals. (74:38-41)

Description of the Khamr of Paradise and the Delight of its Dwellers

Allah said,

وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ (٢٢)

And We shall provide them with fruit and meat such as they desire.

meaning, `We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

يَتَنَازَعُونَ فِيهَا كَأْسًا ...

There they shall pass from hand to hand a cup,

meaning, of wine, according to Ad-Dahhak,

... لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ (٢٣)

free from any **Laghw**, and free from **Ta'thim**,

> meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do.

Ibn Abbas said that

> **Laghw** means `falsehood' while **Ta'thim** means `lying'.

Mujahid said, "They do not curse each other nor sin.''

Qatadah said,

> "These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah purified the wine of the Hereafter from the ills and harm caused by the wine of this life.''

Therefore, Allah has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allah stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

بَيْضَآءَ لَذَّةٍ لِّلشَّـرِبِينَ

لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنزَفُونَ

> White, delicious to the drinkers. Neither will they have **Ghawl** from that nor will they suffer intoxication therefrom. (37:46-47)

> and,

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

> Wherefrom they will get neither nay aching of the head nor any intoxication. (56:19)

Allah the Exalted said here, يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ (There they shall pass from hand to hand a (wine) cup, free from any **Laghw**, and free from sin).

Allah said,

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ (٢٤)

And there will go round boy-servants of theirs to serve them as if they were preserved pearls.

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

Immortal boys will go around them with cups, and jugs, and a glass of flowing wine. (56:17-18)

Allah the Exalted said,

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ (٢٥)

And some of them draw near to others, questioning.

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦)

Saying: "Aforetime, we were afraid in the midst of our families.''

meaning, `in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (٢٧)

So Allah has been gracious to us, and has saved us from the torment of the Fire.

meaning, `He has granted us a favor and saved us from what we feared,'

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ...

Verily, We used to invoke Him before.

meaning, `we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

... إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨)

Verily, He is the Most Subtle, the Most Merciful.

فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِكَـهِنٍ وَلاَ مَجْنُونٍ

52:29 Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

52:30 Or do they say: "A poet! We await for him some calamity by time!''

قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُمْ مِّنَ الْمُتَرَبِّصِينَ

52:31 Say: "Wait! I am with you among those who wait!''

أَمْ تَأْمُرُهُمْ أَحْلَـمُهُمْ بِهَـذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ

52:32 Or do their minds command them this or are they people transgressing all bounds!

أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لاَّ يُؤْمِنُونَ

52:33 Or do they say: "He has forged it'' Nay! They believe not!

فَلْيَأْتُواْ بِحَدِيثٍ مِّثْلِهِ إِن كَانُواْ صَـدِقِينَ

52:34 Let them then produce a recitation like unto it if they are truthful.

Absolving the Prophet of the False Accusations the Idolators made against Him

Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of,

فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ (٢٩)

> Therefore, remind. By the grace of Allah, you are neither a **Kahin** nor a madman.
>
> > Allah says, `by the grace of Allah, you, O Muhammad, are not a **Kahin**, as the ignorant Quraysh idolators claim.'
> >
> > A **Kahin** is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,
> >
> > وَلَا مَجْنُونٍ (nor a madman) whom Shaytan has possessed with insanity.

Allah the Exalted said, while chastising the pagans for uttering false statements about the Prophet,

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (٣٠)

> Or do they say: "A poet! We await for him some calamity by time!''

They said, `We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.'

Allah the Exalted said,

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ (٣١)

Say: "Wait! I am with you among those who wait!''

`wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.'

Muhammad bin Ishaq reported that Abdullah bin Abi Najih said that Mujahid said that Ibn Abbas said,

"When the Quraysh gathered in the **Dar An-Nadwah** (their meeting place) to discuss the matter of the Prophet, one of them said,

`Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nabighah, for he is a poet just like them.'

Allah the Exalted said in response to their statement, أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (Or do they say: "A poet! We await for him some calamity by time!)''''

Allah the Exalted said,

أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَذَا ...

Or do their minds command them this,

`do their minds command them to tell these lies against you (O Muhammad), even though they know in their hearts that they are untrue and false,'

... أَمْ هُمْ قَوْمٌ طَاغُونَ (٣٢)

or are they people transgressing all bounds?

`surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muhammad). '

Allah the Exalted said,

أَمْ يَقُولُونَ تَقَوَّلَهُ ...

Or do they say: "He has forged it?''

They said, `he has forged this Qur'an and brought it from his own.'

Allah the Exalted responded to them,

... بَل لَّا يُؤْمِنُونَ (٣٣)

Nay! They believe not!,

meaning, their disbelief drives them to utter these statements,

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ (٣٤)

Let them then produce a recitation like unto it if they are truthful.

meaning, if they are truthful in their statement that Muhammad has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Surah!

أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ

52:35 Or were they created by nothing?

Or were they themselves the creators?

أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ

52:36 Or did they create the heavens and the earth? Nay, but they have no firm belief.

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ

52:37 Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَـٰنٍ مُّبِينٍ

52:38 Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.

أَمْ لَهُ ٱلْبَنَـٰتُ وَلَكُمُ ٱلْبَنُونَ

52:39 Or has He only daughters and you have sons?

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

52:40 Or is it that you ask a wage from them so that they are burdened with a load of debt?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

52:41 Or that the Unseen is with them, and they write it down?

أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ

52:42 Or do they intend a plot? But those who disbelieve are themselves plotted against!

أَمْ لَهُمْ إِلَـٰهٌ غَيْرُ ٱللَّهِ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

52:43 Or have they a god other than Allah? Glorified be Allah from all that they ascribe as partners.

Affirming Tawhid and annulling the Plots of the Idolators. This is the position where Tawhid of Allah's Lordship and Divinity are affirmed.

Allah the Exalted said,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٣٥)

Or were they created by nothing? Or were they themselves the creators?

Allah asks them, were they created without a maker or did they create themselves? Neither is true. Allah is the One Who created them and brought them into existence after they were nothing.

Al-Bukhari recorded that Jubayr bin Mut`im said,

"I heard the Prophet recite Surah **At-Tur** in **Al-Maghrib** prayer and when he reached this Ayah,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُون

Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

I felt my heart would fly away.''

This Hadith is collected in the Two Sahihs using various chains of narration.

Jubayr bin Mut`im went to the Messenger of Allah after the battle of **Badr** to ransom the captured

idolators. At that time, he was still an idolator. Hearing the Prophet recite this Ayah was one of the reasons that he later embraced Islam.

Allah the Exalted said,

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ (٣٦)

Or did they create the heavens and the earth? Nay, but they have no firm belief.

meaning, Allah is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allah Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ ...

Or are with them the treasures of your Lord?

meanings, do they have the authority to do whatever they will in His kingdom. Do they hold the keys to His treasures in their hands?

... أَمْ هُمُ الْمُصَيْطِرُونَ (٣٧)

or are they the tyrants with the authority to do as they like?

meanings, are they the tyrants who would hold the creation to account Never, Allah the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allah the Exalted said,

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ...

Or have they a stairway, by means of which they listen.

meaning, do they have a stairway to heaven (to the place where the angels are),

... فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ (٣٨)

Then let their listener produce some manifest proof.

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance.

Allah admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshipped them besides Allah,

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ (٣٩)

Or has He only daughters and you have sons?

Allah sends a strong warning and stern admonition to them in this Ayah and a sure promise.

Allah said,

أَمْ تَسْأَلُهُمْ أَجْرًا ...

Or is it that you ask a wage from them?

meaning, `as a remuneration for your preaching Allah's Message to them!

Nay, you, do not ask them for a wage,'

... فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٠)

so that they are burdened with a load of debt,

meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤١)

Or that the Unseen is with them, and they write it down?

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allah,

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ (٤٢)

Or do they intend a plot But those who disbelieve are themselves plotted against!

Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٤٣)

Or have they a god other than Allah? Glorified be Allah from all that they ascribe as partners (to Him).

This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah.

Allah next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

... سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Glorified be Allah from all that they ascribe as partners (to Him).

وَإِن يَرَوْا۟ كِسْفاً مِّنَ ٱلسَّمَآءِ سَـٰقِطاً يَقُولُوا۟ سَحَـٰبٌ مَّرْكُومٌ

52:44 And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!''

فَذَرْهُمْ حَتَّى يُلَـقُوا۟ يَوْمَهُمُ الَّذِى فِيهِ يُصْعَقُونَ

52:45 So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

يَوْمَ لاَ يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْئاً وَلاَ هُمْ يُنصَرُونَ

52:46 The Day when their plotting shall not avail them at all, nor will they be helped.

وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَاباً دُونَ ذَلِكَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

52:47 And verily, for those who do wrong, there is another punishment before this; but most of them know not.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

52:48 So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَإِدْبَـرَ النُّجُومِ

52:49 And in the nighttime also glorify His praises and at the setting of the stars.

The Stubbornness of the Idolators; Their Punishment

Allah the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ (٤٤)

And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other.

Allah the Exalted said in other Ayat,

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched.'' (15:14-15)

Allah the Exalted said,

فَذَرْهُمْ ...

So leave them alone, (\`O Muhammad,')

... حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ (٤٥)

till they meet their Day, in which they will sink into a fainting. (on the Day of Resurrection),

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا ...

The Day when their plotting shall not avail them at all,

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

... وَلَا هُمْ يُنصَرُونَ (٤٦)

nor will they be helped.

Allah the Exalted said,

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ ...

And verily, for those who do wrong, there is another punishment before this;

meaning, that of being the torment in this world. Allah the Exalted said in another Ayah,

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الأَدْنَى دُونَ الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return. (32:21)

Allah said;

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٧)

but most of them know not.

meaning, `We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.'

Ordering the Prophet to have Patience and to glorify Allah

Allah the Exalted said,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ...

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;

meaning, `be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and Protection, and We will surely protect you from the people,'

... وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨)

and glorify the praises of your Lord when you get up.

Ad-Dahhak said,

"Meaning to stand for the **Salah** (and say): "Glorious are You and with Your praise, Hallowed

be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You.''

In his Sahih, Muslim recorded that Umar used to recite this supplication when he began **Salah**.

Ahmad and the Sunan compilers recorded this Hadith from Abu Sa`id and other Companions, who stated that the Prophet used to say that.

Abu Al-Jawza' commented on the Ayah; **وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ** (and glorify the praises of your Lord when you get up).

"From your sleep, from your bed.''

And this is the view chosen by Ibn Jarir.

Supporting this view is the Hadith that Imam Ahmad recorded that Ubadah bin As-Samit said that the Messenger of Allah said,

مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي

أو قال: ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُه

Whoever gets up at night and says: **`La ilaha illallah**, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah, and all praise is due to Allah, and **La illaha illallah** and Allah is Greater. There is neither might nor power except Allah.'

And then says,

`O Lord! Forgive me.'

Or invokes (Allah), he will be responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.

Al-Bukhari and the Sunan compilers also recorded this Hadith.

Ibn Abi Najih reported that Mujahid commented on the Ayah, وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (and glorify the praises of your Lord when you get up), saying,

"From every gathering you sit in.''

Ath-Thawri said that Abu Ishaq narrated that Abu Al-Ahwas said that, وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (and glorify the praises of your Lord when you get up),

"When a person wants to stand from a gathering, he says: `Glory be to You, O Allah, and with Your praise.'''

Abu Hurayrah narrated that the Prophet said,

مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِك

Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, `Glory be to You O Allah, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allah will forgive him what he has said in that gathering.

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasa'i in (`Amal) Al-Yawm wal-Laylah. At-Tirmidhi said, "**Hasan Sahih**.''

It was also recorded by Al-Hakim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim.''

Allah the Exalted said;

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ...

And in the nighttime also glorify His praises,

meaning remember and worship Allah by reciting the Qur'an and praying at night. Allah the Exalted said in another Ayah,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

And in some of the night, offer **Tahajjud** in it as an additional (prayer) for you. It may be that your Lord will raise you to **Maqam Mahmud**. (17:79)

Allah said;

... وَإِدْبَارَ النُّجُومِ (٤٩)

and at the setting of the stars.

is in reference to the two voluntary **Rak`ahs** before the Dawn prayer, according to a Hadith from Ibn Abbas. These two **Rak`ahs** are an established **Sunnah** performed before the stars are about to set.

It is confirmed in the Two Sahihs from A'ishah, may Allah be pleased with her, who said,

"The Prophet was never more regular and particular in offering any voluntary prayer than the two (**Sunnah**) **Rak`ahs** of the **Fajr** prayer.''

In another narration collected by Muslim, the Prophet said,

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Two (**Sunnah**) **Rak`ahs** before **Fajr** are better than this life and all that in it.

This is the end of the Tafsir of Surah **At-Tur**, all praise and gratitude is due to Allah.